

THURSDAY, JANUARY 28, 1909.

RELIGIOUS AND SEXUAL PSYCHOLOGY.

- (1) *Völkerpsychologie, eine Untersuchung der Entwicklungs-gesetze von Sprache, Mythos und Sitte.* By Wilhelm Wundt. Zweiter Band, Mythos und Religion, zweiter Teil. Pp. viii+481. (Leipzig: W. Engelmann, 1906.) Price 11 marks.
- (2) *Das Geschlechtsleben in der Völkerpsychologie.* By Otto Stoll. Pp. xiv+1020. (Leipzig: Veit and Co., 1908.) Price 30 marks.

(1) **T**HIS volume contains a single chapter of Wundt's great work, and deals ostensibly with ideas as to the soul; in reality, however, its scope is much wider, and only one of the four parts actually deals with animism. The second part deals with animism at the outset, but passes on to discuss magic and fetichism; the third discusses totemism, tabu, sacrifice, and the cult of ancestors; and the fourth, again, approaches the subject-heading of the chapter in dealing with demons, vegetation "spirits," and tutelary deities.

Under certain conditions a work of this description would be invaluable, but the conditions are not fulfilled in the present case. In the first place, there must be an adequate monographic treatment of the sphere with which such a monumental work as the present deals, and monographs are far too infrequent in the field of comparative religion; to make matters worse, the author has not even consulted such as exist—he writes on sacrifice and magic without mentioning the indispensable studies on these subjects by Hubert and Mauss. In the second place, the author, if he is not an ethnologist by profession, must have clear-cut ideas on the subjects of which he treats, and define as rigidly as possible the terms which he employs. But in the present volume we find pages of discussion on magic, fetichism, totemism, and tabu, but nowhere an adequate definition of any of these terms, though they are far from unambiguous.

The lack of definition makes itself particularly felt in the pages on totemism; the author includes under totems not only totems proper, kin or individual, but also all the animals enumerated by Frazer in the "Golden Bough" under the heading of animal cults. He commits himself to the assertion that totems are originally soul-animals (Seelentiere), that is, animals inhabited by the souls of ancestors. One of the central features of South African totemism, if totemism it be, is the belief that the souls of dead chiefs pass into or become the totem animals of their kin; but so far from this being a universal belief, the totem in the greater part of Australia is neither an ancestor nor has any connection with ancestors, and where, as in the Central tribes, totems appear as akin to ancestors, they are not "Seelentiere," and the totemism is not primitive, according to the view most commonly held; in fact, some recent researches by P. W. Schmidt go to show that north Australian totemism is really derived from New Guinea.

To say that the work is not one which the student

of comparative religion can read with profit would be to do great injustice to the book with which we are dealing; often the specialist in one branch owes invaluable suggestions to the unbiassed attitude of the specialist of another sphere; but the work is one to be read critically. We may be doing injustice to the distinguished author, but the comparative scarcity of examples and references to authorities suggests that the solution of many problems has been attacked with a quite insufficient preparation. In many places a characteristic Teutonic tendency to abstract argument manifests itself, and throughout the work we feel that the author stands rather far from primitive man, with whom he is largely concerned; if he were intimately acquainted with one uncivilised race his discussion of many points would gain immeasurably. The first part of this work—on language—has gained immensely by the author's careful revision, and we may hope that he will be able to give us in a second edition of the present part as many improvements as in the second edition of the earlier part.

(2) In this series of twenty-six lectures Dr. Stoll deals with many problems which at first sight seem to have little relation to the subject of the book, and in point of fact only one-third of them deal with strictly sexual questions. The author begins by a general account of sexual life in the animal world, and illustrates the rôle played by the various senses, sexual dimorphism and other points; he then proceeds to take the senses in man one by one, and discusses the factors of sexual life under these five heads. The category of sight, for example, covers such various subjects as the fattening of women in Africa, skull and other deformations, tatu and body scarring, treatment of the ear, nose, hair, beard, teeth, &c., body-painting and ornaments, amulets, &c., and in the chapters dealing with these subjects we find such unexpected themes as scalping, pariah castes, and mourning colours.

In the nineteenth chapter we approach more specifically sexual questions, such as circumcision, in connection with which Dr. Stoll discusses the subincision of the Central Australian area; it may be noted that he is mistaken in his account of the distribution of the operation, which he gives as "the interior of Queensland, New South Wales and South Australia, with a large part of the north and west." In point of fact, in Queensland it is found only in the west, and in the extreme north-west corner of New South Wales; more than one map of the distribution of the practice has been published.

In his discussion of the origin of circumcision Dr. Stoll rejects, as may be imagined, the common theories that cleanliness or other practical motives played any part; but apart from generalities about the cruelty of primitive man, the mystical nature of blood customs, &c., he has no suggestion to make. It is a well-known fact that peoples in the lower stages of culture sometimes emphasise instead of concealing the genital organs; and it is possible that in some cases this was a motive for circumcision; but in view of the fact that we find the knocking out of teeth taking the place of operations on the genital organs in, for example, the east of Australia, it seems reasonable to

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look for some deeper meaning, such as that for which Dr. Frazer argued a year or two ago in the *Independent Review*.

In the visual section is included also a discussion of the dance, commonly unisexual in the lower stages of culture, and of phallic emblems and amulets. Under the heading of hearing we have a discussion of the rôle of music in sexual life, while the next chapter, *mirabile dictu*, is devoted to a classification of "gentlemen's stories" and allied themes.

In dealing with the sexual importance of the sense of smell Dr. Stoll gives an interesting discussion on the classification of odours, and has also a good deal to say on the subject of racial factor. The last chapter deals with the sense of touch; it includes a discussion of kissing, of specific sexual acts, and of inversion and perversion. It is clear that a work of this sort, if it is to be in any sense complete, demands encyclopædic knowledge, and can only be successfully carried through with the aid of numerous monographs on the various questions. In recent years a number of general works on the sexual life of primitive peoples have appeared, together with a certain number of monographs on special points such as inversion in Eastern Asia. Until the number of the latter has considerably increased it will hardly be possible to produce anything more than a sketch of the subject with which Dr. Stoll has dealt; he would probably be the first to recognise the fact. He is, however, as he informs us in the preface, chiefly concerned to classify from the point of view of psychology; and as a classification of anthropological facts Dr. Stoll's work is as useful as it must have been laborious.

That these two works should both have been produced in Germany is no accident. The Teutonic spirit aims at an all-embracing philosophy, whether the subject be metaphysical or something less abstruse. It is perhaps fortunate that both in England and France the feeling in anthropological circles is in favour of knowing all about something rather than a little about everything. Classification of knowledge may be the ultimate goal; at the present day we have still to lay the foundations of such a classification.

N. W. T.

THE BONE MARROW.

The Bone Marrow: a Cytological Study. By W. E. Carnegie Dickson. With 49 photomicrographs and 12 coloured plates by Richard Muir. Pp. xii+160. (London: Longmans, Green and Co., 1908.) Price 2l. 2s. net.

THE first part of the book contains a brief description of the histological methods employed, followed by a description of the various types of marrow and of the changes it undergoes in disease.

The second part deals with the cytology of the marrow, which the author has studied with the object of observing pathological changes in the cells. The reviewer is inclined to think that in the present state of our knowledge this attempt is premature. The changes illustrated on plate iii., Figs. 1-5, may be degenerative, but some of the nuclei in these cells have a remarkable resemblance to those figured by

L. H. Huic in her papers on *Drosera* (*Q.J.M.S.*, vols. xxxix. and xlii., n.s.), where the cells were subjected to purely physiological stimuli. So also the type of eosinophil cell on plate iii., Fig. 1, No. 14, and Fig. 3, No. 23, is frequently met with in the tissues. Its nucleus somewhat resembles that of an exhausted nerve cell (Mann, *J. of Anat. and Physiol.*, vol. xxix., 1894), and is quite possibly a physiological appearance. Much more work on the lines of these three most important papers must be done before we can safely begin the study of intracellular pathology.

On p. 36 the author explains shortly the opinions of Dominici and Pappenheim on the parent cell of the neutrophil myelocyte, a cell called by the former non-granular basophil myelocyte, and by the latter identified with Ehrlich's large lymphocyte. He illustrates his idea of this cell in plate i., Figs. 10, 11, 12. The cells in each of these figures are quite different from those pictured by Dominici, Pappenheim and Ehrlich in the works cited in the bibliography. They are typical large mononuclears (Ehrlich's). It is a curious fact, but neither in the coloured plates nor the schemes on plate xii. is there a single example of an undoubted large lymphocyte, one of the most characteristic cells of the marrow, and common to it and the other blood-forming organs.

On the same page he says of this cell:—

"According to my own observations this staining reaction" (of the cytoplasm) "varies within somewhat wide limits, all gradations from a definite blue to a pale pink being obtainable with methylene blue and eosin."

This passage indicates that the technique used by the author is quite unsatisfactory. Every histologist knows that most things, especially the cytoplasm, can be stained with eosin. On the other hand, the cytoplasm of these cells (large lymphocytes, lymphocytes, large mononuclears) has a marked affinity for basic dyes, as can be seen in preparations stained with Pappenheim's pyronin methyl green mixture, or with toluidin blue or polychrome methylene blue, and differentiated with weak acetic acid. Ehrlich pointed out many years ago that successive methods, such as hæmatoxylin and eosin, or eosin and methylene blue, which the author has worked with, are quite inadequate for the study of the blood. The reviewer finds that in order to demonstrate neutrophil granules regularly in sections and wet fixed films, the acid and basic dyes must be used simultaneously, and their proportions so adjusted that the granules are stained with the acid dye while the cytoplasm of the adult leucocyte and myelocytes is unstained, and that of the promyelocytes and large and small lymphocytes is stained with the basic dye.

Judged by this standard, many of the figures in the coloured plates, although very beautiful, are worthless for the object in view. Thus, in plate i., Fig. 13, there are lymphocytes with eosin-stained cytoplasm. In plate iii., Figs. 1 and 2, the nuclear chromatin is blue to violet, all else pink. The majority of the cells in plate iii., Fig. 4, and the large cells with basophil cytoplasm in plate vii., Fig. 10, are labelled myelocytes, but their granules are not shown, and therefore it is not proved that they are myelocytes.